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INTERNATIONAL BIBLE STUDY.

June 26th, 1881.——*Luke* IX. 1-6.

In most of the churches using the Berean leaf, a missionary subject is chosen for the last Sabbath of the quarter.

"And he called the twelve together and gave them power and authority over all devils and to cure disease. And he sent them to preach the kingdom of God and to heal the sick." People were flocking to Jesus from all parts and he did not wish that the attention of the rulers should be awakened by the concentration of large bodies of people in one place. It was also physically impossible that he should wait upon all these multitudes himself. The bringing of the sick from great distance was trying both to the sick and to those who were taken from their home engagements to convey them to the presence of Jesus. But above all, our Lord wished, by putting resposibility upon the apostles, to make them sensible of their need of grace and heavenly power. Some tell us that the instructions here given have reference only to this particular intinerary, and are not to be regarded as applicable to mission work carried on after the ascension of Christ. This may be true in a measure. It was a very inconsiderable part of the Gospel that the disciples were at this time competent to proclaim. They could simply tell men that Jesus of Nazareth was the Messiah, and repeat such snatches of his discourses as they remembered. They were only to go to the districts of Palestine, not to the Gentiles or Samaritans. But when we look at the instructions as given more fully in Matthew x. we learn that their scope was by no means limited to the immediate exigency. He speaks to them of bitter persecutions even unto death that would result from their testimony and lays down great principles applicable to all time. Christ begins by investing his disciples with all power and authority not over man but over the foes of men. Let us notice this first thing, for it is all important. They were coming to men with a Gospel, a message of glad tidings, and it was fitting that the first impression made by them on those to whom they came, should be this: "These men are come to us with a blessing; they are our friends." Men in those days were much accustomed to look upon diseases as the work of demons, hostile spirits, and our Lord accedes to this, sometimes speaking of a woman bowed down as having been afflicted of Satan 18 years, and speaking of others as deaf and dumb and epileptic because of unclean spirits dominating them. He invests his servants with his own supremacy; these devils or demons could not but obey his voice, and depart at the word of command; his disciples, having faith in his name and using his name, were to possess the same authority and exercise the same power. The ambassador of Christ should be able by calling upon the name of Him who has sent him, to obtain blessings for men such as they shall recognize and such as shall dispose them to listen favourably to the message which they bring.

"And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece" Who would have expected that Jesus would begin to speak about such things? We would have thought that he would have expatiated on the state of the mind, on purely spiritual aspects of their work; in our days when a missionary is sent forth by the church, his instructions are of a widely different character from these. Every man who is called to go upon a journey, immediately begins to think of the preparations to be made, the provision for the route, &c. At home there is a provision for his daily wants, but he is going among strangers and is not to expect that people will be troubling themselves to meet his wants and smooth his difficulties. Our Lord would dissipate all this solicitude. 'The labourer is worthy of his hire,' and his master, being in this case the Lord of Hosts, will see that he gets it. Christ would have his disciples proceed upon this mission in the exercise of faith, as regards their temporal support and as regards the spiritual supplies needed. See how all the branches of his instructions are interlinked. Coming to a place in the fulness of the blessing of God, delivering men from those things they recognize as injurious, a feeling for gratitude and respect will naturally be awakened in many minds. People will willingly receive them and entertain them.—Are we to believe that Christ has withdrawn the plenary powers with which he invested his first ambassadors? That they whom he now sends forth to preach the Gospel, are not to expect to obtain through his name temporal blessings for those to whom they are sent? That they are not to deliver those whom Satan has been binding for many years? That the Master will no longer bear testimony to the word of grace and to the servants whom he commissions, by stretching forth his hand to heal? The promises to answer such prayers are as explicit as any contained in the scriptures and are couched in such language as is only appropriate to a continuous dispensation; e. g. "He that believeth on me the works that I do shall he do also." Well, but there is the stubborn fact that we do not see the Lord's hand stretched forth to heal in answer to the prayer of faith offered by those who are giving evidence of their faith not only in prayer but in all their walk and conversation. Are we sure that we are believing as the Lord would have us to be? When the Son of Man cometh shall he find faith on the earth? A great deal of profession doubtless, but not much of the real thing.

"And whatsoever house ye enter into there abide and thence depart." They were to enquire first who in the place was worthy; that is, had the reputation of a God-fearing man, kind to strangers. Then if others should invite them, saying, You are not comfortable where you are, come to my house, and you shall have the best that we have; they were not to go. Making their movements the subject of preparatory prayer they should believe that God has guided them and not change.

"Whosoever will not receive you shake off the dust of your feet as a testimony against them." That is, leave the matter with God. It is not for you to entertain any resentful feelings or wish them ill or speak against them. Just leave them with the Lord.

WEEKLY REVIEW.

—The *Southern Cross*, published at Melbourne, in its issue of Apl. 30th says: "A very large percentage of the men who fill the pulpits of the Methodist Church in these colonies to-day are the direct fruit of the services conducted by the Rev. Wm. Taylor seventeen years ago." This is grand testimony. It would be difficult to express more emphatically the value of the work achieved by Mr. Taylor in Australia.

—Miss Frances Power Cobbe was one of the speakers at the annual meeting of the Anti-Vivisection Society in London last month. A number of excellent addresses were delivered. It is coming now to be understood that the experiments on living animals have not been of use in the treatment of human beings. Sir Thomas Watson and Sir Wm. Ferguson have spoken decidedly to this effect. The Rev. Dr. Sinclair Paterson said at the above-mentioned meeting:

"Love sees further than reason. Knowledge puffeth and charity edifieth. Sympathy gives a clearer insight and a truer than knowledge. I am therefore quite certain, to use the language of the field, that our friends the vivisectors are on the wrong scent. They have been searching after discovery by experiment, but it has been well said that clinical study has done more for medical science than experiments have. The eye of affection sees far more clearly than the cold calm eye of science. Every look of the sufferer is more readily diagnosed by the sympathetic attendant or relation than by the most skilful physician. Life is higher than knowledge, because life causes knowledge, the true knowledge that makes perfect and complete. I had occasion recently to deliver a lecture on physiology, and in the course of my reading on the subject I made this discovery, that the facts of philosophy can be mastered in six weeks, but that the fictions by which it is surrounded could not be mastered in six years. A number of things are now taught as truth which I venture to say will in the course of a few years become entirely exploded. About thirty years ago a distinguished American physiologist came to this country with certain new theories, which were then received with wide applause, but just two years ago he came here a second time to tell us that all he had been teaching before was wrong (laughter),

and that we must make a new departure, and it is not impossible that thirty years hence the science of physiology will be vastly different from what it is to-day. I entirely agree with what the previous speakers have said, that it is impossible to make any fair analogy as to the action of medicine on animals as compared with man. It is impossible to reason from the action of drugs upon animals that like results will follow if administered to man. I deny that the vivisectionists have made any discovery of a practical value from their experiments on animals, and I stand here in the interests of science as well as of morality to oppose and expose their cruel practices.

—With reference to Lt. General Bell's letter and the remarks of the *Guardian* to which he refers, it is hardly worth while for us to say that we look upon the election of Mr. Bradlaugh to a place in the House of Commons as one of the saddest and most disgraceful events in the annals of Great Britain. It was his election that gave him a constitutional right to sit in the House and if he had himself made no difficulty about the oath he would have entered the house. Our remark was to the effect that if Mr. Bradlaugh had been invested by his constituents with a right to sit in the House, a right not disputed by the House itself, it seemed to us that it was only making a bad business worse by attempting to exclude him on the ground of *technicalities*. We said: "These repulses will tend more to strengthen his influence with the people than any thing he might do as a member of the House would." We are convinced that this opinion has been abundantly verified by what has been since witnessed. Here is a letter from the Rev. W. R. Stephens of Woolbeding Rectory, addressed to the (English) *Guardian* and republished in the *Record*:

"As to the oath required at the admission of Members to Parliament, I am quite unable to see that it has ever been of the slightest advantage. It is notorious that it has not kept out infidels. Until the present unhappy crisis it has not been deemed right to oppose a Member taking his seat, whatever his opinions might be, if he was willing to take the oath. Gibbon took the oath when it had to be made 'on the true faith of a Christian,' and when the writings in which he had vilified the Christian religion were before the world. The fact is, that oaths have no force or meaning except for honourable or believing and reverent-minded people; that is to say, precisely for those from whom they are not needed, whose veracity is above suspicion. Let the oath be abolished, and the individual in question will subside into that position of insignificance from which he would not have emerged if he had been allowed either to affirm or to take the oath, or, better still, if there had been no oath to take. Perhaps it is not generally remembered or known that a Bill for the abolition of oaths passed the House of Commons twice with considerable majorities in 1849 and 1850 but was thrown out each time in the House of Lords."

However, now that the question is whether the House of Commons shall specially legislate in order to give Mr. Bradlaugh a seat that he may not otherwise obtain, we find, as we intimated in our last number, good reasons for deprecating such legislation.

—The terrible steamboat disaster in Upper Canada resembles in some of its features the foundering of the *Princess Alice* in the Thames a few years ago. It was an excursion steamer returning from a point a short distance down the river from London, Ontario; there were about 660 excursionists on board; it was the Queen's birth-day; night was closing in; there was a band on board and there was dancing; there was a rush of the passengers to the side to see some boats go by that were racing; suddenly the vessel careened over; the boiler got loose and shot into the river; the steamer went to pieces almost immediately. Like the *Princess Alice* the *Victoria* went down very near the bank of the river, but the river was deep and the tide rapid, and about half appear to have perished, mostly fathers, mothers and their children; they went down clinging together. How terrible was the transition from excitement, festivity, music, drinking, dancing and laughter, instantaneously to a cold dark, rapid flood with frenzied shrieks and shouts and death agonies, and, in the case of too many we fear, a horror of great darkness in the suddenly realized sense of unfitness to appear before the Judge of all. How many of those who read the heart-rending accounts of this event will lay to heart the lesson that comes to them again, Be ye ready, prepare to meet your God?

—How was this disaster caused? By the habit of acting as others act. Persons were seen rushing to the side of the vessel to see something, instantly all the others followed without stopping to consider what the effect would be. It is this habit of allowing themselves to be swayed by the movements of those around them, that causes the everlasting ruin of untold multitudes. The duty of consideration is onerous and men seek to escape it by letting their course be determined by the conduct of those aronnd them.

—We are informed that it is not true that the work on the new building erected on the Esplanade for the use of the John Connon High School, was carried on on Sunday. If at any time the contractors or sub-contractors saw fit to attempt this, steps were immediately taken to put a stop to it. We regret exceedingly that we were misled into a statement that was not correct, so far as this Institution is concerned, and are sorry to have hurt the feelings of those who are so deeply concerned for the maintenance of its Christian character.

—We have received the following from the Secretary of the Bombay Uncovenanted Service Family Pension Fund.

"The report for the year 1880/81 read at the annual general meeting hold on the 10th June shows that the Widow's Pension Fund continues to progress favorably. An addition of about 58,000 Rs. has been made to the funded capital, which last year stood at Rs. 5,20,000. During the year 43 new Members joined and 2 increased the amount of pensions for which they had originally subscribed. The No. of subscribers is 401. Nine Widows were admitted to pension during the year against 3 died and 1 remarried. The No. of widows on the fund is 63. The total amount of pension payable to them monthly is Rs. 1686-10-0. To the Widow's Pension Fund are attached the Life Assurance Branch and the Children's Branch."

—We gladly give place to the following Y. M. C. Association Notes.

"As a result of the Medical Students' prayer meetings held during last winter on Sunday afternoons in connection with the New York Y. M. C. A., Drs. M. B. Carlton, D. Hekhuis, J. S. Sanders and Dr. Hevrick, are coming as Misssionaries to India. Others go to China and Africa.

"The first Chinese Y. M. C. A. east of the Rocky Mountains has been formed in New York with a membership of 40 to begin with.

"Rajahmundry on the east coast of India has started a Y. M. C. A. under the Presidency of the Rev. M. Durham, a clergyman at that place.

"Friends in Madras are anxious to organize an Association, and we were glad of the request for information as to Rules etc. About seventeen or eighteen years ago there existed an unpretentious but really useful body of young men under the loud title of the "Young Men's Religious Philanthrophic Society." Its work was essentially that of a Y. M. C. A. For some reason or other the Society collapsed, but not before making a successful effort to build a Hall and Prayer Room in a needy part of Madras where all denominations meet in Christian work. Of the young men who formed that small Society, one died in joyful hope, one or two have gone back to the world, one is a most efficient Local Preacher in Madras, others still retain their Christian character and are useful members of the church, and the least of that dear Company is the writer.

"Bangalore wants an Association, so says a young minister there; we are hoping to help him with some hints he has asked us for. It would be a good thing if other large towns, and especially seaport towns, had their Y. M. C. Associations." J. N. H.

—It appears that in February 1879, the people of Sind became panic-stricken by a report that

"Our guns in Afghanistan had been bewitched, and had refused to go off, and that Government had, in consequence, been obliged to smear them with blood, and with this object had ordered the forcible circumcision of all male children in the country."

In consequence of this panic the schools were deserted for some days. We have known more than a dozen such panics. We remember, that the vernacular schools in Bombay itself were for some days deserted through the belief which had taken possession of the minds of the people that boys were wanted by Government to be offered up in sacrifice in order to insure the success of some great work, the Bhore Ghat incline, if we remember rightly. A contemporary puts alongside of the Sind panic the following from the *Pall Mall Budget*.

"Serious excitement was caused last week in the West Bromwich district by the spread of an extraordinary rumour about 'American black doctors' going about to the different schools to vaccinate the children. It was stated that six blacks had been actually seen to enter one of the board schools, and as this statement rapidly spread and gained credence there was a great rush of parents to the schools, who demanded that their children should be liberated."

This was certainly foolish enough, but still it differs somewhat from the Indian panics. The children in England were to be *vaccinated* by an over zealous Government; the Indian children were to be made Mussalmans to appease the Afghan invisible powers. The careful abstinence from the inculcation of religious teaching in Government schools, has not had the effect of convincing the people that Government has not a religion and that a most atrocious one.

—It is stated that on a recent Sabbath 310 new members were received into the Brooklyn Tabernacle, (Rev. T. De Witt Talmage, Pastor,) 158 of them being heads of families. This brings the total membership of the Tabernacle to 2582. The recent large accession is due to the labours of Mr. Harrison, a young man who has been designated the boy preacher, and who appears to have been more successful of late years in inducing people to seek salvation than any other minister in the United States. Yet, from all accounts he is no preacher at all; never preaches what would be called a sermon.

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He begins generally by some relation of his own experience and then proceeds to exhort his hearers, which he does with remarkable fire and earnestness. Mr. Talmage is one of the great preachers of the day; yet in his own church stands aside for months to let this young man exhort, and what is not accomplished by his own eloquence is thus brought about. "The wind bloweth where it listeth; thou hearest the sound therefore, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." "There are diversities of gifts, but the same Spirit. Diversities of operations, but it is the same God who worketh all in all.

—We have been asked whether the Bible contains any prohibition of polygamy. If our correspondent will read carefully Matt. xix. 3-9 he will find a statement of Christ as to what constitutes marriage in the sight of God. The Pharisees came to Christ tempting him, and saying, Is it lawful for a man to put away his wife for every cause? The answer of Christ does not merely meet that question but a good many others that might be asked concerning marriage. He says: "Have ye not read, that He who made them at the beginning, made them male and female? and said, For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh. What therefore God hath joined together let not man put asunder." (Also Mark x. 2-12.) In this passage Christ points out that marriage is *a divine institution*. It is, in the ordinance of God, between one man and one woman, and is a union for life. The relation thus established is more intimate than that which binds children to their parents. A man shall leave father and mother and shall cleave to his wife. And they twain, these two, shall be one flesh, not to be put asunder. The only marriage that has the sanction of the Word of God is that which is here described. We are not to determine the nature of the law by reference to the conduct of transgressors. The early Jews took many wives, instead of following the divine ordinance; and the later Jews indulged themselves in frequent divorces; and God bore with them, seeking gradually to bring them to a better state of mind. In the dispensation of the fulness of times God requires men to conform strictly to his standard. So long as these words of God stand, "They twain shall be one flesh," polygamy, polyandry and child marriage are forbidden. Our correspondent refers to the words of Paul in 1. Timothy and Titus: "The bishop or elder must be the husband of one wife." The reference here is to marriages contracted before the parties became Christians, while they were yet heathen. Some of these converts had apparently more than one wife. Such converts were not to be advanced to the eldership. Otherwise the evil was to be endured until death came to dissolve the objectionable union. Observe that the words of Gen. ii. 24, refer not to Adam, for he had no father or mother to leave, but to his posterity; and are ascribed by our Lord to God himself.

—The friends of temperance and of righteousness will find matter for gratulation in the telegraphic announcement that there has been a recognition in the House of Commons of the importance of 'local option.'

—Broad St. in Philadelphia, is 113 ft. wide and twelve miles long. At the point where it is crossed by Market St. there was formerly an open square, but for the last seven years there has been rising an architectural pile that will probably be one of the wonders of the world. It is the new City Hall, covering four and a half acres, and is to attain an altitude 100 ft. greater than that of St. Peter's. A bronze statue of William Penn upon the dome, will be 535 ft. above the ground. We find in the *Bengal Magazine* for May an extended notice of "American Cities and Towns" by Mr. Ramchundra Bose, containing very much that is interesting and instructive. He thinks that the spirit of rivalry between the different States and districts has had much to do in causing the rapid growth and magnificence of the cities. The spirit of rivalry among the governments into which ancient Greece was divided, led to internecine wars; but in the United States it leads to great earnestness in education, commerce and internal improvements. Two things seem especially to have excited the admiration of Mr. Bose: the extensive use of the telephone and the removal of great buildings, on rollers, from one locality to another.

—Judgment in the case of the Calcutta missionaries, is to be delivered on Monday next.

—The practice lately coming into vogue of voting large grants of money to Generals who are supposed to have done well, looks as though England no longer expected every man to do his duty, but was agreeably disappointed when he did it.

—The Rev. M. H. Nichols, late of the S. India Conference M. E. Church, is now Presiding Elder of Houston District, Texas. His work is amongst the coloured people, and is mainly evangelistic.

NOTICES OF BOOKS AND REPORTS.

"*On the Duties of the Natives of India with regard to Religion.*" A lecture delivered to the educated Natives of the Punjaub at Umritsar by the Rev. Nehemiah Goreh. We regret that through inadvertence this Lecture has been some time on our table without being noticed. The lecturer points out that one result of the spread of English education in this country is that Hindus, Musalmans, Parsees and Sikhs are losing faith in their own religions. Many Hindus profess to believe still in their own religion, but what they mean is that they receive as true many things which they find in their books. But this is not believing in a religion. A man must believe that a religion possesses divine authority. Mr. Goreh does not admit that man can give himself a religion. Of these modern substitutes for a divine religion he considers the Arya Samaj to rest upon the weakest foundation of all.

"It professes to be built on the Vedas but it is not the true Veda on which it is built, but something imaginary. There is not the least doubt that the *Suktas* of the Rigveda Sanhita contain prayers, not to the Supreme Being, but to Agni, Vàyu, Sùrya, and other things believed to be gods by the Hindus. But the founder of the Arya Samàj is trying to persuade people, by putting an utterly false interpretation on those *Suktas*, that they contain prayer to the true God, and is building upon these false interpretations his Arya Samájism. This is certainly not believing in Hinduism, but rejecting it. So there is another person risen among the Musalmáns, Maulví Saiyad Ahmad, who also not being any longer able to believe in Mohammadanism on account of the English education which he has received, is now inventing a new Mohammadanism. I was astonished to hear the other day from my learned friend the Rev. Imád-ud-dín that by putting false interpretations on the passages of the Qurán he boldly rejects things which the Qurán most plainly teaches, such as the working of miracles by Prophets, the miraculous birth of Christ from the Virgin, the efficacy of prayer, and so forth. Surely this is not believing in the Qurán or Mohammadanism but rejecting it."

Mr. Goreh cannot call these modern accommodations, religions; and he does not think they will last long, but will pass into something still more divergent from the original.

The Lecturer quotes, from the Rev. Baba Padamanji's work on Deism, the remarks on the French Revolution and its teachings. When men that are alienated from God begin by accommodating ancient religions to their own notions, they are pretty sure to advance to more open forms of infidelity till they reach something like blank atheism. In Hindus who have received "a thorough English education" a great improvement in morals may often be witnessed; but this is owing to the fact that English literature has been so much influenced by the Christian religion. The lecturer points out at the same time that many of these educated Hindus show the defectiveness of their moral standard by consenting to perform idolatrous acts for the sake of keeping well with their caste, &c. 'Without a firm belief in a religion there can be no true morality.' The Lecturer looks forward with dread to the time when not only the men but the women of the upper classes will be educated, and if they are not then under the restraints of religion how deplorable will be the state of society. "If you base your religious belief on your own reason, depend upon it that your children will say that they have also got reason, and why should they follow implicitly the conclusions of your reason?" Proceeding then to urge upon them the claims of Christianity he notices the argument that many learned men in Europe do not believe in Christianity. But there are many more that do. "Christianity is indeed the only religion that can keep its ground before the light of modern European learning." Have you examined the Evidences of Christianity? "My experience has been (says the Lecturer) that our educated countrymen never give themselves the least trouble to examine the Evidences of Christianity." This has no place in the curriculum of Government education, and men reach the highest honours of the University without having had their attention once drawn to this as an important part of education. The Lecturer concludes by pointing out that reason may find a legitimate province in examining the proofs on which Christianity bases her claims.—This Lecture has been published by the Punjaub Religions Book Society, and is sold at one anna a copy.

"*The Doctrine of Incarnation and its Indian Illustrations.*" By the Rev. C. W. Park M. A. This Lecture excited a good deal of attention when delivered, and many will, we think, be glad to see it in the printed page. It has been brought out by the Tract & Book Society as No. 5 in the series of "Papers for Thoughtful Readers." The

outline is itself interesting and suggestive. It is as follows:

Thought seeks expression, and men are surrounded by embodiments of it, p. 5. But their is more in the soul of man than mere Intellect, p. 5. There are moral ideas, p. 6. These moral ideas can only be expressed in the actual life of man, pp. 6-7. What can be said of Human Thought may also be said concerning the Thought of God, pp. 8-9. The Universe expresses the Thought of God in visible shape, p. 9. Yet Nature is insufficient to reveal God entirely, p. 9. His moral attributes, like man's, can only be revealed by their Incarnation in actual life, p. 10. Humanity needs this expression of Divine Thought and Character, pp. 10-14. This demand of Humanity illustrated, pp. 15-21. (1) In Hinduism. (2) In Buddhism. (3) In Muhammadanism. (4) In Parsiism. Christ *the* Incarnation of God, pp. 21-22.

These ideas are well wrought out, though the author would doubtless have expanded some of the illustrations if he had not been restricted by the Lecture form. This Lecture is well calculated to help thoughtful readers among the people of this country who are desirous of reaching correct conclusions in religion. With regard to the revelation of God in nature, we extract the following:

"The Universe fails to tell us all of God. Nature sings a varied tune, and in many a diverse key; yet after all, there is more in God than Nature knows or can tell us of. The astronomer may read the record of the stars, and the geologist may drag from their dark hiding places the secrets of the earth; the biologist may know and be able to describe every species of life—not in the world alone, but let us suppose, even throughout the universe of worlds; and yet all combined have not learned all of God, or read every thought and purpose of his mind. Nature is but a partial and an incomplete embodiment of the thought of a God that is worthy to be worshipped.

"Nature reveals to us the wisdom and the power of God. But these qualities, even in their infinite perfection, fail to make up a God that can be worshipped. We do not worship wisdom, nor do we pray to power; but a person of goodness, of mercy, and of love, is the object of our adoration. It is the moral qualities which render the person adorable. And these are just the qualities of the Divine thought which Nature fails to make prominent. Nature then cannot give us a complete and adequate expression or incarnation of the Deity. Nature expresses only his wisdom and his power. It breaks down at a vital point. The moral attributes of the Divine character,—goodness and justice, holiness and truth, mercy and love, and pity and grace—these too demand expression; and hence is rendered necessary some other incarnation of God than that which Nature gives."

We would have been glad if the author had said something about sin in man as hindering him from receving or recognizing the full testimony of nature to God. Nature bears the impress, we think, of more than the wisdom and power of God. Paul's argument in Romans I and II is to the effect that there is such a revelation of the Godhead (*theiotes*) as left men inexcusable for not worshipping and serving him. When a man has been brought out of darkness into God's marvellous light, he becomes aware that there is an abundant revelation of God's goodness in all those ministries of nature that have regard to his physical preservation. What is the mother's instinctive love for her child but an expreesion of the love of God? Christ draws an argument for faith from the care which God takes of the inferior creation.

Is not the difficulty chiefly in this, that man is blinded by sin and desires not the knowledge of the trne God? He even needs the work of a divine Spirit in his heart, that he may recognize the glory of God as it is revealed in Christ. In preaching the Gospel to the people of this country, ought we not to give more prominence to the doctrine of the Spirit, without whom no man can call Jesus Lord? Scripture does not favour the idea that men would reach the true knowledge of God even through the Christ incarnation, without the action of the Spirit of God in the heart delivering from the blinding influence of sin. Perhaps Mr. Park's idea was that this aspect would properly constitute the subject of a separate Lecture. Still, we think it would be well if there were some reference to the disability caused by sin in apprehending what the testimony of Nature is.

From the outline given above our readers may form some idea of the interesting, original and suggestive line of thought pursued in this Lecture, but we recommend them, both Natives and Europeans, to obtain copies of the Lecture itself, and bring it to the notice of their friends.

The Bombay Guardian.

SATURDAY, JUNE 18, 1881.

PROFESSOR ROBERTSON SMITH.

In the removal of the Rev. Robertson Smith from his Aberdeen professorship, the secular press generally can see nothing but bigotry, persecution and hostility to the right of inquiry. It cannot be denied, however, that the other ministers and elders of the Free Church of Scotland have a right to hold their own opinions regarding what constitues the inspiration of the Bible, as well as Professor Smith. If the rulers of the church who placed Professor Smith in the position he has been occupying for years, on the supposition that he would teach after a certain manner, are unwilling that he should now teach after a very different manner, we do not see that their course necessarily implies a persecuting or a bigoted spirit. Allowing even that the new views of Professor Smith should eventually be found to be correct, still, until the rulers of the church have ascertained for themselves that these views are correct, and are prepared to give them their sanction, it seems to us proper that Professor Smith should vacate the chair. One would have thought that at the time when he found his views so materially changing with regard to the authorship of those scriptures which he was set to expound, he himself might well have judged it to be a fair thing on his part to resign the Professorship. To resign this professorship does not in the least take away from him the privilege of addressing the public through the Encyclopedia Britannica or in other ways. These very editors who are so ready to denounce the Free Ch. of Scotland for narrow-mindedness in her treatment of Dr. Smith, if they had appointed a person to conduct a certain department of their paper on the understanding that he should give expression to a certain class of sentiments in politics, would very soon take care to stop the appearance of his articles if these should begin to embody a different class of views altogether. The editor-in-chief would say to him, "Friend, it may be that you are very sincere in the views you are now expressing, but I do not believe them to be correct, and I have pledged myself to the public to discountenance these views. The world is wide; you are not in the right position for one entertaining your present views, and I can only request you to seek some other channel for the communication of them to the public." All this is simple enough when it relates to the expression of political views; but when it comes to the statement of theological views, people cannot understand that those, who act as we suppose the editor to do above, should be actuated by any other feeling than that of *odium theologicum*. A perusal of the speeches delivered in the Free General Assembly when the case of Professor Robertson Smith was before them, shows that the speakers were not actuated by such an unworthy feeling. The successive publications of Professor Smith on the Hebrew Scriptures show that his mind has been for some time in a semi-fluid state, moving from one stage of doubt to another, and it is not yet clear in just what mould it will solidify. Like many others in modern times he has been carried away (we think) by the desire to figure as a discoverer of unknown truth, by a suspicion that hereditary views are more likely to be wrong because they have the popular assent, and by plaudits of young and heady students who imagine that any divergence from orthodoxy indicates a liberal and superior mind. We do not ourselves believe that he is right in the opinion that the major part of Leviticus and Deuteronomy was written 1000 years after the days of Moses. Many years ago we ventured to express the opinion that possibly the earlier books of the Bible were written in a language differing from that in which we have them, and that a translation may have been effcted into the more modern Hebrew after the exile. We find that our Lord and his apostles generally used the Greek version of the Old Testament. Such an hypothesis as this would, we think, meet many of the difficulties raised by critics. But we find not the least reason to believe that a book like Deuteronnmy, bearing on almost every page the assertion or implication that it was written before the Isrelites entered the promissed land, was not in the main written till 1000 years after.

The principal discussion on Professor Smith's case took place in the Free Gen. Assembly on the 24th ult., the Queen's birthday. Professor Rainy's motion, carried late at night by a large majority, declared it neither safe nor advantageous that Prof. Smith should continue to teach in one of the colleges of the Church. On Thursday Dr. Adam of Glasgow brought forward a motion to the effects that Professor Smith's tenure of the chair should cease, a motion that was subsequently agreed to, though particulars have not yet been received. Dr. Smith still remains a minister of the Free Church of Scotland, and, as such, is eligible to the next General Assemably. What is singular is that his salary as professor is to be continued to him, until some future Assembly see fit to take it away.

....Lost patience is never found again. You may be patient next time; but the spoken word cannot be called back—not with prayers and tears.

REMINISCENCES. CXXVI.

Diary. New York 1846.

Sept. 21st. The following are some fragmentary observations jotted down during this excursion.

Rebellion: unwillingness to receive all from God.

Faith: voluntary reception of all from him.

Of him, through him, to him, all. Receive every thing from him, retain it through him, use it for him; this is the life of faith.

Independence is death.

We are unwilling to receive from God and retain through God, because we are unwilling to use for God. To do as we will, we must be sole proprietors.

So far as men feel that they receive from God, they must feel their obligation to use for God.

Imperfect consecration arises from the imperfect sense of our dependence for all on God.

Pray without ceasing; not because God does not answer prayer, but because he does. Our wants are renewed every moment, and so must our supplies be. God's government consists in giving. He is love; and it is the life of love to give. It is rebellion for us to be satisfied. In ceasing to receive we cease to be united to God.

All created excellence is the excellence of the Creator. Instead of contrasting finite wisdom with infinite, learn to view all true wisdom as God's wisdom, all the love there is as his, all holiness as his. Of him are all things. All loveliness is God's loveliness. All true happiness is his.

It is only in our hearts that Satan can harm us.

The highest kind of knowledge is the knowledge of God's love: for He is love. We must use the knowledge of his various attributes as a means; this knowledge as an end. We must know his wisdom, power, greatness, in order to know the excellency of his love. We are apt to think that we honor him more by recognition of his wisdom, majesty, holiness, power; but we honor him most by recognition of his love. Among men every other attribute confers glory before this. In heaven none confers such glory. It is the aim of love to bestow happiness; of divine love, the utmost happiness. Not the greatest number of happy beings, but the utmost happiness.

Our love is to be manifested in two ways. 1st, by understanding His love for us. The great propensity of the divine nature is to bestow love; and we can only be in harmony with God when we receive this, which we do, by believing in it with all the heart. 2nd, by renunciation of our own will for his will. However it may be in heaven, self-crucifixion is the way in which love is to be manifested in this world. Christ's love was evinced by self-immolation; his life was a sacrifice.

We overcome the world, when we overcome ourselves. Paul. His victories, recorded, only natural consequences of victories gained over his heart. The explanation of what the Acts contains, is to be found in Romans, vii. & viii. He triumphed in every place because he had triumphed within. Our single business is to defeat the enemy within, and then be led by the Spirit, and we shall come off more than conquerors, though the whole world, with death and hell, be armed against us.

He that abideth in me (faith), and I in him (consecration).

I found warm friends and left warmer. Enjoyed much delightful Christian intercourse. I bless God for the confidence I have that many will continue to remember me at the throne of His grace. This alone is a result worth going far to obtain. My remunerations are excessive.

22nd. These two have been heavenly days. God has been wonderfully near to me in my room. I have had delightful views of His personality; of his nature as one whose happiness it is to love, and whom we most glorify when we most comprehend the measure of his love.

23rd. The greatest trials of love are occasions for the greatest displays of it. Oh that I could keep this most important truth continually in mind. If whenever the will of God meets with displacency in me, I would remember, 'now I have a better opportunity of pleasing my Saviour than at other times, now it may be made manifest that the love I profess is not self-love, now in one act I can show more devotion than in days and weeks,' I would be strengthened to all emergencies. For that love which shrinks from sacrifices is indeed nothing but self-love. When an unpleasant duty crosses my path, the enemy is apt to suggest a course of reasoning from which it appears that the supposed duty is insignificant, and if I do it the Saviour will never take note, and I must not dream of expecting his approbation, But it is not the intrinsic importance of the duty that draws to it his attention; it is the amount of sacrifice performed by love. Mere sacrifice is nothing. In the lives of some all that they do is painfully sacrificial, because they are not constrained by love. And the tendency of love is to make all labor delightful. I believe that I have grace to do gladly all things concerning which I realize that they please my Saviour. But it becomes me to say little about my love. There is One who knows its weakness.

Where all is crucified and every duty is met and accomplished with joy, then is to be seen the greatest evidence of love. There is no sacrifice because there has already been a total sacrifice of self. The victory has been gained. As this victory over self is precious in the sight of God, so the labors of chief interest to him, are those which involve the subjection of what is unconquered in us. When we have most distaste for a duty, then is God most interested in it. That is, interested not in the mere doing of it, but in such a doing of it as will crucify self and strengthen love. There may be pain in labor when there is no self-denial. Self-denial effects the subjection of self to something better. But there is a sort of religion where the aversion seems to increase with the doing of duty. In this religion the motives are selfish; there is no constraint of love; and so what is called self-denial is merely a substitution of one selfish end for another. It is faith which has the victory: that faith by which we realize the presence of Christ, his glory and the incomparable excellence of his love.

The difficulties are not in the duties; but in our own hearts.

REVISED NEW TESTAMENT. II.

In the 19th ch. of Matthew, at the 17th verse, we find a considerable divergence from the authorized version. The authorized version runs thus: "And, behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God." The new version runs thus: "And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good." We think it is susceptible of demonstration that this change was ill-advised. Let it be noted that the narrative occurs in Mark and Luke as well as Matthew, and that the revised version does not propose any change in those Gospels in the passages corresponding to the above. In Mark we have the young man's question thus: "Good Master, what shall I do that I may inherit eternal life?" The answer of Jesus is: "Why callest thou me good? none is good save One, that is, God." And Luke corresponds to this word for word. Matthew leaves out "good" before Master in the young man's question. Otherwise the question is the same in the three. Mark and Luke give it a little more fully. But the answer of our Lord as given by Matthew is utterly at variance with that given by the other two evangelists. The discrepancy is not merely verbal but logical and doctrinal, and if we accept of the answer as reported by Mark and Luke we cannot accept of that which is reported by Matthew; and *vice versa*.

"Why callest thou me good? There is none good save one, that is God."

Nothing can be more explicit and free from ambiguity than this statement. There is a rebuke for the questioner because he calls Christ *good*, and a declaration that none is *good* save God. These ideas may be startling, but they are distinct and unequivocal.

"Why askest thou me concerning that which is good? One there is who is good."

The ideas here are very different; the young man is reproved for another thing altogether. Why in the world should the young man be reproved for asking Christ concerning that which is good? There is no coherence between the question and the answer. If we say that *that which is good* means the *good thing* asked about, our Lord proceeds to point out that good thing by saying, Keep the commandments. Still more difficult is it to perceive the connection between the words; "Why askest thou me concerning that which is good?" and the words "One there is who is good." Well, critical ingenuity may perhaps make out some kind of congruity between the question and answer of Matthew; but the stubborn fact remains that they are quite differently reported in Mark and Luke, and any one who undertakes to run the two reports together and make one logical whole of them, will find that he has a very difficult task on his hands. Now we can easily see why copyists and Christian theologians should shrink from the apparent concession of our Lord's answer as conveyed by Mark and Luke, to the effect that he is not divine; especially when the Arian controversy was waxing hot, and when every word that seemed to assign subordination to Christ was brought forward in argument by those who denied the divinity of Christ. As Peter protested against the proposal of Jesus to go up to Jerusalem and suffer crucifixion at the hands of the Gentiles, so the ill-instructed Christian teacher would deprecate such passages as that produced in Mark ix. 18 and Luke xviii. 19. We can thus see why there should be a difficulty in keeping this passage in the Gospels and can explain its alteration in Matthew. The passage in Matthew as given in the revised version follows the Sinaitic and the Vatican codices; the Alexandrine version is in accordance with the authorized version and with Mark and Luke. For these reasons we think that the revisers have made a serious mistake in altering the passage in Matthew as they have done. There is a very grand important truth brought out in the words of Jesus: "Why callest thou me good? There is none good save one, God." This young man fancied there was in man the ability to do something meritorious in the sight of God on the ground of which to look for forgiveness and the favour of God. He had done many things but had not yet obtained peace; he would do something more, and would learn from this man of God what to do to secure the end he had in view. Our Lord

says virtually, Not only are sinners without the ability to commend themselves to God by works of righteousness, but there is no creature, no angel of heaven, not even myself as you conceive me, a teacher come from God, that has power to do good except as moved by God. "From him cometh down every good gift." As Jesus said on another occasion "I can of mine own self do nothing." "Of him and through him and to him are all things."

While we think of it we may mention that we are thankful to the revisers for not having introduced into the Bible the modern fashion of showing honour by spelling pronouns with a capital letter when they refer to God. This only has the effect of disturbing the reader and of diminishing his attention to the meaning. He either notices it or he does not; if he does not, then it is unnecessary; or he does notice it in a measure and then to this extent his attention is diverted from the meaning of what he is reading. We should be glad to see this piece of ritualism abandoned. The true way to honour the word of God is to hide it in our heart, and express it in our life.

We gave our opinion some months ago touching the change of *soul* into *life*. But we observe that the same word (*psuche*) is ra nslated *soul* in Matt. x. 28. Consistency would have required them to translate it every where *life*; but it would have been very strange if they had used the word *life* in this passage: "Be not afraid of them who kill the body and are not able to kill the *life*. But rather fear him who is able to destroy both *life* and body in hell."

Another alteration which introduces a discrepancy into the Gospel narratives is in Luke ix. 35, the Transfiguration scene where the revised version represents the Father as saying "This is my son, my chosen, hear ye him," instead of "This is my beloved son: hear him."

Luke xvi. 8, 9 in the revised version stands thus:

"For the sons of this world are for their own generation wiser than the sons of the light. And I say unto you Make to yourselves friends *by means of* the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles."

"By means of" expresses the idea of the Greek better than simply "of" in the A. V. "For their own generation" means "with reference to their own generation" and might have been so rendered.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I am sure you will receive many letters, good, bad and indifferent, on the subject of Mr. Yates' letter. I have no desire to add to what has already been said on that subject, for I believe Mr. Yates himself will now admit that his letter was irrelevant to the question at issue, and therefore the least said about it the better. You will, I am certain, not allow your paper to be used for the gratification of vanity or personal spite.

The points mooted by B. are, however, of public interest. Even if discussion is undesirable, B. and others are right in warning the Churches to be on their guard. There are quite enough divisions without making another under the form of an undenominational church.

Some admirers of Mr. Pereira point the finger to a church recently formed in India and ask, if that church could be formed, why cannot another. Let it be remembered that the church referred to (the most aggressive one in India) was established, not by taking from other churches those in vital connection with them, but by *converting* those *nominally* belonging to them. The case is quite different when a man, because he has a dispute with one church, sets up another according to his own notions and endeavours to draw into it native Christians who do not owe their conversion to his labours. This, I understand, is the main charge against Mr. P.

"Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned; from which some having swerved have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm." The apostle had no such mistaken notion of "charity" as to feel precluded from referring in the above verses to those who "have turned aside."

JUSTICE.

15th June.

[The facts with regard to the establishment of the M. E. Church in Bombay are briefly these. Mr. Taylor came as an evangelist preaching the Gospel to all who would gather to his services. Under his preaching many found out that they were unsaved, availed themselves of his guidance and sought and found salvation. After some time a considerable number of these converts united in asking him to organize them into a Church and provide for the pastorate.—*Ed. B. G.*]

DEAR SIR,—My letter of the 4th instant was never intended to be a rejoinder to B's queries, which appeared in your issue of the 28th ultimo—(although these queries could easily be answered in terms of the Bible). All that I have there stated, and which I still maintain, is, that the work of God is being carried on at Mr. Pereira's Meetings, and as such, must in spite of all oppositions stand unmovable.

Your correspondents B. S & T are somewhat troubled in regard to Mr. P. being a Pastor. I would respectfully say to them that the fact of their questioning Mr. P.'s right to this office is in itself evidence against themselves.

If I understand Mr. P. rightly, and his desire to extend the Master's kingdom, he will not wait to obtain the sanction of B. S & T or any other person. Mr. P. stands or falls to His God whom he serves, and to Him alone he will most certainly have to render an account, of all the deeds done in the body at the great day of judgment.

B. S & T will have also to answer for attempting to obstruct the Master's work, if not actually doing so, by showing to the numerous readers of your valuable paper, that Mr. P. has unjustifiably taken upon himself the office of a Pastor without the sanction of some recognized Church. I have no sympathy with your correspondents, or any body in this particular, but all praise to our Father in heaven that Mr. P. has listened to the "Call of God" and earned well unto himself the office of Pastor of this branch of the Lord's Zion.

The same is applicable to any other Brother or Sister who will go forth and do the Master's work, to seek and to save the lost, and to feed them out of His word.

I am in no way connected with Mr. P.'s Church, that is as a member, but I rejoice to say I have fellowship with him, and the members of his Church, thank God. From the fact that being bought with the same precious blood which enables us to recognise the one Master, by whom we are commanded to love one another, as He hath loved us.

S. complains of Mr. P. drawing members of other Churches away; would your candid correspondent tell me, if his Church stands spotless of this charge. It was only very recently that I took part in Street-preaching with a minister of another denomination, who enquired of me personally, why I did not join his Church. I gave him to understand, that God had a work for me in my own Church, equally as he had a work for him in his. What will S. say to this?

Girgaum, 15th June 1881. } Yours in Christ, R. YATES.

[We are obliged to abridge these letters and decline several others that have been sent to us, as the only point in which the public is interested is being merged in personalities and irrelevant considerations. If it is understood that any person who believes himself called to the work of a pastor and evangelist and gets a few others to believe it, must be recognized as such by all Christians, the question will naturally arise in the minds of Native Christians of what value is ordination? We ourselves are not of the number of those who repudiate ordination; and it does not seem to us fitting that all who disapprove of the course pursued by Mr. P. and his friends are to be denounced as enemies of the work of God. For our own part we are quite content to let this movement work itself out to its own issues, though we think that some of those who have joined themselves to it are not aware of the responsibility they assume. We must for the present decline any further contributions on the subject.—*Ed. B. G.*]

DEAR SIR,—I am glad you have lifted up your voice against the fanciful extravagancies of the architectural designs of the new school buildings on the Esplanade. Common sense, as well as correct ta-te, would suggest something after the style of the Money school building on the verge of the Esplanade.

Would you allow me to say a word as to the Govt. approval of these designs. Govt. requires that the proposed buildings shall harmonize in all essential points with the buildings already erected; but by no means follows that all (or any) of the "fantastic excrescences" shown on the designs are required. Govt. would, I believe, be quite satisfied with designs in the style of the National and French Banks. Govt. is doubtless pleased with the costly edifices, with their elaborate ornamentation, shewing a (supposed) good public spirit on the part of those who have the management of the institutions: but it is one thing to be pleased with it, and quite another to insist upon having it.

If the saddle is to be put on the right horse, you will find the committees or managers of the educational institutions saddled with the responsibility of these extravagancies. If they would bind their architects down to what would just meet the Govt. requirements in their designs, and insist upon a maximum of commodiousness, then they would have their buildings in suitable style and at reasonable cost. The Committees' yielding to the extravagancies of ambitious architects, is the cause of all the trouble.

But it was to say a word about the Sabbath being profaned by the construction of these buildings that I took pen in hand. Government have no more to do with that than you, dear Mr. Editor, or I, have. All works of this kind are done by contractors and the contracts are often sub-let. The contractors and sub-contractors being Hindoos or other natives of the country, do not recognise our Sabbath or own it obligations; and so they carry on their works on that day as well as other days.

I am sorry to have to saddle the committees of management with the responsibility of this also. If they would insert a clause in the contract that no portion of the building works shall be carried on during the hours of Sunday, the contractors would have to cease work on Saturday evenings, not to resume it again until Monday morning. It was by this means that the desecration of the Sabbath was prevented in the building of the New Methodist Church on Grant Road.

Perhaps contractors would demand a slight per centage of increase to the contract rates for the work in consequence of not being allowed to work on Sundays.

Dear Mr. Editor, I am jealous of the honor of the *Guardian*. It is to me, a true and tried friend for nearly thirty years. I cannot bear to see a misstatement in it. When the enemies of religion see in it (or hear of its being in it) a misstatement on a secular subject they immediately raise a cry of all its statements on religious subjects, religious experience, &c., being of the same character. Therefore I humbly submit a word of correction.

Bombay, 13th May. T. G.

[We find the buildings above referred to, mentioned in the Administration Reports of the Public Works Department published annually, and cannot but conclude that they are carried on under the direction of that Department. We are not in a position to say how much of the blame of the unsuccessful attempts at ornamentation attaches to the professional architects and how much to the representatives of Government. Our impression that "handsomer and more commodious buildings might have been constructed if the money and the taste of Government had not been contributed," is one that is shared by parties who are well qualified to judge in the matter.—As for the other question, the parties who pay for the buildings are responsible for work done on the Sabbath. In another column we mention that the Committee of one of these Educational Institutions took care that work should not be done on their building on Sunday. *Ed. B. G.*]

THE HOUSE OF COMMONS AND MR. BRADLAUGH.

Dear Sir,—I notice with distress the advocacy by the "Bombay Guardian" of Mr. Bradlaugh's cause—even as it stands at present—in the No. of April 30th. I enclose a cutting of what I refer to.

In enclosing a printed copy of a "*Protest*" against "*Proposed Legislation*" with a view of opening the door of the House of Commons to this pronounced Atheist, Republican, and Matthusian, under cover of an asserted principle of liberal and fair dealing, I think I can assure you that it is a *Protest* in which—setting aside political differences—the *majority* of Christian Englishmen whether Roman Catholics, Protestant churchmen, or Protestant Non-conformists, are prepared to unite. At all events every possible effort will be made to avert such a *national sin* as legislation in favour of Mr. Bradlaugh's admission into our Senate.

I cannot doubt, that the advocacy—of which I complain—of Mr. Bradlaugh's cause by the "Bombay Guardian" will—unless quickly disavowed, not to say *apologized* for—alienate from that Paper the affections of nearly all old friends in England who have continued, after leaving India, their subscription to a paper supposed to have as its object the advocacy of the fear of God, and obedience to the laws.

Yours faithfully,
Harry W. B. Bell,
Lt. General R. E.

Sir,—I am indeed glad to see your remarks on those costly edifices on the Esplanade intended for educational institutions. They are huge structures without a scrap of interior accommodation;—three rooms only, one on the top of the other, is the style as a rule. And this is the architecture that has in some cases cost upwards of Rs. 90,000. And after all this expenditure the place cannot give healthy accommodation to more than one dozen boarders. It is well known that larger places and with much more suitable exteriors and interiors have been built in Bombay for almost half that amount and in less the time; for no purpose whatever, upwards of a lac of Rupees has been extracted from the finances of the country, (by the time the government grant in aid to each school is totalled up it will not come far short of this amount.) I therefore ask are Christian societies or educational societies justified in asking Government help, and thus help to squander the revenues of the country uselessly, when they can do the thing cheaper and better themselves? for it is a well known fact that Government cannot do anything cheaply, nor is it to their interest to care for *interior* arrangements.

June 15th 1881. Yours &c.,
X.

NOTICES.

Baptist Church.—The Rev. D. O. Fox will (D.V.) preach in the Chapel, Bellasis Road, Byculla, to-morrow (Sunday) evening at 6 o'clock.

M. E. Appointments for tomorrow: Grant Road 8, 30 a.m. Geo. Bowen. 6 p.m. S. P. Jacobs.——Dean Lane 11 a.m. R. Sharman 6 p.m. O. Shreves.——Mazagon 11 a.m. D. O. Fox. 6 p.m. S. Smith.

Received from I. N. D. for Tract and Book Soc. Rs. 10; Bible Soc. 10; Chr. Vernacular Education Soc. 10; Mr. Ward's Teloogoo Mission, Rs. 20.

Mrs. Amands Smith's address in England is, Care of Mrs. Whiting, Heddingley Hill, Leeds.

Y. M. C. A. Members of the special subcommittee are invited to meet at the Prince's Dock Building, at half past five o'clock next Monday evening.

Epitome of News.

Saturday, June 11.

—*Times of India;* Athens: At the beginning of last month Scio was a prosperous city with between 20,000 and 30,000 inhabitants, and the island (which is about 100 miles in circumference) had a population of from 70,000 to 80,000. To-day its twenty little villages are well-nigh deserted, and almost all the houses in its capital are tenanted only by the dead. The latest estimate is that 8,000 persons were killed and 4,000 wounded by the great shock on April 3 and the subsequent quiverings of the earth on the following day. Since then several minor earthquakes have taken place, the last having occurred on the day before we visited the island.

Monday, June 13.

—*Bombay Gazette:* It is our boast that our civilisation differs from that of the old world in that it contains within itself seeds of vitality which guarantee that it shall not, like them, pass away in chaos. We may be too confident in that respect; and civilized Europe may pay dearly yet for the energy with which it has lavished its intellect and its treasure, for the last forty years, on perfecting the means at its command of scientific slaughter. It will be a sad comment on the folly of the pursuit, if the close of the century finds civilisation as helpless, before those who would destroy her without a cause, as one of our enormous ironclads is before the hidden torpedo.

—A respectable Hindu lady has been ordained as a missionary in the Brahmo Somaj, Burrisal.

—*Indian Daily News*: the anniversary of the birth of the River Ganges, or the *Dushohara* festival, was celebrated on Tuesday last by the Hindoos. This day is held in their estimation as a most holy one. According to the Hindoo *shastars*, this sacred river was brought down from heaven for a special purpose, by the earnest supplications of the God Bhaggiruh,—*i.e.*, to save his descendants from the infernal regions; and it is believed by the Hindoos, in consequence, that those who bathe in this river (the mother Gunga) will be entirely cleansed from their former impurities for the rest of the year. And for this purpose, as also to make *poojah* and offerings, crowds of people annually visit Calcutta from all parts of Eastern Bengal during this festival, and take up their abode at Kali-ghat, for it is thought that the waters of all the other holy rivers overflowing their banks at this season of the year find their way into the River Ganges, so that by bathing in this river they have the advantage, as it were, of bathing in the waters of all the holy rivers. The trading community spend large sums of money on this occasion in the observance of the feast, rice merchants in particular. Garlands of flowers, among the other offerings such as sheeps, goats, &c., are said to extend from one end of the river to the other. As a rule, it is a duty incumbent on the poorest man to spend something on this occasion.—

—"If what a San Francisco paper says is true," the *New York Graphic* remarks, "a really great discovery has been made, which may convert the far western deserts, where nought but the cactus now grows, into the chief vine-growing districts of the American continent. A man inserted cuttings from some vines into the trunks of the cactus-plants, and, the result was that the vines grew forth as luxuriantly as on the most fruitful land, and *this without cultivation or watering.*

—*Pioneer*: There is now no doubt that the Bombay Government is in a position to begin at an early date the construction of a metre gauge railway, running through the Southren Mahratta Country, and connecting Dharwar with some point on the G. I. P. Railway. It is not yet determined whether the projected line shall start from Poona or from the Barsi Road Station.

Tuesday, June 14.

—*Bombay Gazette*; J. M. M.: By his own conduct Mr. Bradlaugh has forfeited the respect of conscientious men even of his own way of thinking; but the ruffianism which abounds in the slums of our great cities is always at the beck and call of any ambitious leader who boldly assails religion and authority in the name of liberty; and to this mob Mr. Bradlaugh has now appealed. The result was seen at the end of last week in the deliberate attempt to frustrate the meeting held at Exeter Hall to adopt a petition to Parliamant against the abolition of the oath of allegiance. A gentleman who accompanied Earl Percy, the chairman of the meeting, told me that as they approached Exeter Hall, their carriage was surrounded by furious roughs, who denounced them as "—— haristocrats," shook their fists in their faces, and called on them to come out. The coachman drove on, and the police enabled Earl Percy to enter the Hall, where the platform had already been taken possession of by a gang of holders of false tickets. The police could not eject these gentlemen till there had been a disturbance, but luckily the Bradlaughites, elated by their victory, resorted to rough usage to keep the promoters of the meeting off the platform, and the police then stepped in, and pitched them over the railings into the body of the Hall with great neatness and celerity. Sir William Harcourt last night snubbed Mr. Labouchere by expressing his high approval of this action of the police; and it is indeed obvious that public opinion in England, as expressed at public meetings, will soon come to signify only the opinion of the mob, if respectable people are to be intimidated by organized bands of roughs, Mr. Bradlaugh's friends can hold their own meetings if they like—it is improbable that their opponents will run the risk of interfering with them—but quiet electors who do not sympathize with the chosen of Northampton ought at least to be allowed to express their sentiments in peace.

—Same: Another piece of Indian news which is attracting much attention is the conduct of the Bengal Government in permiting the prosecution of Protestant missionaries for street-preaching in Calcutta. Sir Ashley Eden is a fearless man, but he must be singulary ignorant of the remarkable sensitiveness of religious feeling in England with regard to freedom of speech for missionaries in India, or even he would have shrunk from raising about his ears the storm which these prosecutions will create. Nor will fault be found with Sir A. Eden alone, although the provincial Government sesms to have instituted the prosecutions on its own responsibility. Mr. Whitley has already given notice of a question in the House which is directly aimed at the Viceroy; and you can easily guess whal ill-feeling will be excited by the suggestion that the first interference with Protestant missionaries in India has come from the first Roman Catholic Viceroy.

—It is reported that measures are being taken to connect Yemen, the Hedjaz, and Stamboul with wires. Jeddah is also to be placed in telegraphic communication with Mecca. At present all messages are despatched *via* Aden.

—At the Free Church General Assembly at Edinburgh, on May 23, the case of Professor Robertson Smith was discussed on its merits. It excited great interest, and the hall was crowded to excess. Principal Rainy moved a resolution to the effect that, "considering the nature of certain writings of Professor Smith, and, in particular, of an article 'Hebrew Language and Literature' in the 'Encyclopædia Britannica,' the Assembly felt themselves constrained to declare that they no longer considered it safe or advantageous for the Church that Professor Smith should continue to teach in one of her colleges." Mr. Muir, Glasgow, elder, seconded the motion. Dr. Whyte, Edinburgh, moved an amendment to the effect that, "in view of the acknowledged gravity of issue involved, and the importance of jealously maintaining the doctrine of the Church as to the authority and inspiration of the Word of God, the Assembly resolves to appoint a committee to consider maturely the writings of Professor W. R. Smith published since last Assembly, with power, if they see cause, to prosecute him by libel before the Presbytery of Aberdeen, and, in any case, to report to the next Assembly." Prefessor M'Kendrick, Glasgow, elder, seconded the amendment. A discussion followed, which lasted the whole day. At a late period of the evening Professor Smith spoke for about an hour in reply to the arguments that had been urged against him. At about twenty minutes past twelve the Assembly divided, when 423 voted for Principal Rainy's motion and 245 for Dr. Whyte's—majority for Principal Rainy's, 178.

—Rs. 240,000 have been subscribed for a mausoleum in honor of H. H. the late aga Khan.

—*Indian Spectator*: If suttee was a heinous crime, enforced widowhood is four times more heinous; for, whereas only one life was lost by suttee, five or perhaps more innocent lives are sacrificed at the altar of enforced widowhood, besides the scandal of an unchaste life. Every wanton widow—and it would be hard to say how many can preserve their honour, thanks to their low standard of social morality—is a standing menace to society and a source of corruption and misery. Look at her temptations—first of all there is the Maharaja as an exemplar; then there are her own male relatives and neighbours who, for paucity of marriageable girls, resort to crime. Clandestine vice is a notorious fact; and it is always connived at, unless, of course, when the poor woman is inconveniently situated. Hundreds of parents do away with their widowed daughters when they cannot rid them of their burdens. Who keeps a record of such double murders? Altogether, we repeat, it is high time the Government looked into this phase of our social degradation.

—*Overland Mail*, May 27: Mr. Goschen has left Constantinople for England, where he is expected about June 1.

Previous to his departure, Mr. Goschen paid the ransom demanded for Mr. Suter, the Englishman captured by brigands, and Mr. Suter has been liberated.

—Accounts received from various parts of South Russia show that the persecution of the Jews is on the increase. Advices from Warsaw state that Jewish fugitives are arriving from all parts of Russia. Many are emigrating to America. In the border town of Volzyska on the night of May 15 riots arose, and a terrible scene was witnessed. Hundreds of women and young children, terror-stricken and half-naked, were prevented by the Russian frontier guard from crossing over to Austrian territory. In the struggle that ensued there were many broken limbs, but fortunately the fugitives succeeded in reaching the Austrian village, where they met with hospitality.

—It is stated that before the New Version of the New Testament was ready for publication the orders received for it at the Oxford Warehouse alone were in excess of a million, and that the orders which have arrived since that date are rapidly bringing the total up to two millions. In fact, on Thursday a notice to the trade was posted in the Oxford Warehouse to the effect that no orders from the trade could be supplied that were not booked prior to the end of April. The delivery of the copies ordered commenced immediately after the clock struck twelve on Monday night, and was carried on till late on Tuesday morning, Paternoster-row being blocked by the hand-carts of "the trade," and by crowds of hungry "collectors."

Wednesday, June 15.

—The Rev. E. Lemare, Salem, in the *Times of India*: In your remarks on the opium traffic you appear to overlook the efforts which are being made for the prohibition or restriction of the liquor traffic. Your reference once and again to "these Exeter Hall folks" is certainly wanting in courtesy, and when you make the following statement you credit them with a restricted philanthropy which belies them, viz. . . . . "yet why these Exeter Hall folks should lift up their hands in horror at the opium traffic while living in the midst of a traffic equally baneful, suggests the reflection that philanthropy should begin at home"? This suggestion would not be wanting in point if it were a fact that those who take a part in the opium traffic agitation were indifferent to the liquor traffic. But it is notoriously a fact that those who recognise the one recognise the other. On what ever principle are the labours of temperance advocates and prohibition denied? For numbers of years have not various societies existed and philanthropists lifted up their voices in horror at the drink traffic to regulate, restrict, or prohibit it? The Society for the Suppression of the Opium Trade is but five years old, while the United Kingdom Alliance, formed to procure the legislative suppression of the traffic in intoxicating liquors as beverages dates from 1853, and with it the former, though it is now attracting more attention, cannot be compared in influence, resources, and the work which it has done. The supporters of the two societies are in the main the same people.

—*Times of India*; Lahore: The foundations for the Cathedral were laid in 1874, but since that time a new design has been made and alterations and additions required. These have necessitated the digging up of the old work, thus wasting all the money previously expended, and the new design is begun from the concrete *ab novo*.

—*Bombay Gazette*: Our readers will be glad to hear that a proposal to enclose the whole of the space lying between the University buildings and the west pavement of Rampart Row, and to lay the ground out as a garden, has been sanctioned and will be taken in hand immediately.

—*Harvest Field*: We are glad to announce that General Haig has reached India, and proceeded to the Koi Mission, Godavery District.

—Same: We extract the following from the report of the Baptist Missionary Society:—

"The Committee are thankful to report that during the past year they have been able, in some measure, to respond to the urgent call for more missionaries for India. Two brethren, Messrs. Evans and Barnett, have been already sent out; four more, Messrs. Thomas, Potter, Ellison, and Jewson are accepted, and will leave in the coming autumn. Thus six of the eight additional missionaries, the cost of whose outfit and passage has been so generously guaranteed by the noble offer of Mr. Charles Wathen, of Bristol, and the friends who responded to the appeal made at the Glasgow Autumnal Meetings, have been secured during the past year, and the Commitee are cheered by knowing that in our Colleges there are several students who have resolved to devote themselves to mission work on this great Continent."

In no part of the Mission in India is more useful and hopeful educational work done than in the district of Delhi. Mr. Smith says:—

"We look upon our Christian schools as second in importance only to the public preaching of the Gospel. A long experience has convinced us, that among an ignorant people, discipling needs to be followed by teaching all things whatsoever the Saviour hath commanded. Thus, whilst we sustain neither *heathen schools* nor *heathen schoolmasters*, we employ 40 *Christian* teachers in about 30 schools, containing 700 scholars, including 80 children of native Christians. Four night schools have been commenced for the purpose especially of keeping up the education of boys who have had to leave school, that they may learn a trade and earn their living. Two students have passed into the Medical College, and are doing well; a third is preparing to follow them; two more boys are in the Government middle school. We have also a small boarding school of seven boys, and a large Sunday School and Bible-class doing good service.

These educational operations cost upwards of 300 rupees per month, and this is the whole expenditure of our mission."

Thursday, June 16.

—*Bombay Gazette*; Lahore: Everybody is excited about the collapse of the first enterprise of the kind ever started in the province, I allude to the reservoir of the new water-works, the contract for whiah was carried out by one of your Bombay Parsees, Dadabhoy Nuserwanjee.

—Same; Calcutta, 15: The case against the Missionaries was resumed to-day in the Police Court. The prosecution tendered evidence to prove generally that large assemblies gathered in the public squares to hear the preaching; that they were an obstruction to the people, who resorted there for recreation; that the preaching of Christianity was distasteful to the native visitors, and that disturbances occurred in consequence. These statements, however, were considerably modified on cross-examination.

The defendants are on trial under two charges—one under section 62 of the Police Act, the other under section 188 of the Indian Penal Code; the order of the Commissioner of Police forbidding preaching being based on the latter of these enactments, and it was understood that if the second charge broke down the whole case would fall through. The endeavours of the defence, therefore, are mainly directed to the executive order under section 62. It is contended that the intention of the Legislature is clearly that such orders should have the previous sanction of the Lieutenant-Governor before taking legal effect; also that even if such sanction were obtained the order was illegal, for though the section empowered the Commissioner to make rules for the conduct of assem-

blies and processions, he had no authority to suppress them altogether, as he had done in this case. Such suppression by a Magistrate had already been held by the High Court to be illegal, and the India Councils Act prohibited legislative interference with any particular religious section of the community. After a long private consulation the Court stopped the defending counsel with the remark that, subject to what might be said by the prosecutor, they were of opinion that the Commissioner's order as under section 62 was illegal. The counsel for Government addressed the Court at great length in order to controvert this view, but the Court was obviously against him, and he expressed his intention of moving the High Court. He mentioned, however, that there was no intention of pressing for punishment. Judgment was deferred to Monday.

—Same: Dr. Damodhar Purshotum Warlekar, a Surgeon in Her Majesty's Indian Army, attached te the 28th Madras Native Infantry, at present stationed at Secunderabad, sued his wife at the High Court yesterday for a decree of restitution of conjugal rights or dissolution of marriage, on the ground that his wife refused to live with him. The parties were married at Bombay in 1864 and lived together as husband and wife until 1874. The petitioner left for England in 1875, and on his return to Bombay in 1878 informed his wife that he had changed his religion and become a Christian. Rumours to that effect had reached her ears for some time previously, but it was only in March last that she was informed in unmistakeable terms of her husband's change of faith. Then she made up her mind to absent herself from him permanently. That being so, Mr. Justice West, before whom the case was heard, held that the suit had been filed prematurely, as it was necessary to prove desertion for a period of six months, and it was therefore dismissed with costs.

—The Str. *Inchulva* passed through the Cyclone of May 29. From an account in the *Times of India*: "Noon the weather is terrific, the wind still steady at N.E.; away go fore gaff and fore try-sail, hatches, in fact everything the wind can reach blows to atoms. 2 p. m., the centre passes over us; during this time it is calm with a fearful boiling sea, the clouds hang heavy to the S.W. 2-40 p. m., wind light S.W.; in a few minutes the cyclone has increased in force to a greater extent than that part of the storm at N.E.; rain falls in torrents; the howling of the wind and the drift; this howling noise destroys every other sound; awning, all snugly furled, blows to atoms; boat's covers, ridge poles, stanchions, gangway, everything sweeps clean away. 3-20 p.m., it blows the hardest from the S.W. and S.S.W. veering to the south; the rain falls in torrents, the drift is so dense we can see no more than ten feet; we are not able to move; the hatches, as well secured, blow off, locking bars and tarpaulins go to pieces. At 4 p.m., the wind ceases a little; during the time the centre was passing over us, the barometer fell until the hand came in contact with the tube of the thermometer, so could fall no more; we see many land birds, butterflies, and whales in the centre; we employ ovrselves during the calm intervals clearing up the wreck and getting on hatches; as soon as the wind goes to S.-W. the bar. rises, and continues so to do."

—Dr. Cody was yesterday elected a member of the Municipal Corporation by the Justices of the Peace.

—The Bishop of Bombay held a Confirmation at Trinity Church, Sonapore, on Tuesday evening, at half-past six o'clock. Sixteen candidates were presented for the rite of whom four were adults, and of the twelve children, eight were pupils in the Indo-British Institution.

—*Sunday Mirror*: The scapegoat institution flourishes in Travancore in a curious shape. This ceremony was performed when the late Maharajah was on the point of death. Before his Highness left for another world, it was necessary that his sins should be taken off or that some one else should receive them upon his head. So a man was procured who undertook to bear all the sins of his Highness, and this he did for a consideration of Rs. 10,000. The ceremony was completed when the dying Maharajah felt relieved and tenderly embraced his benefactor. The man after this was not allowed to remain in the country. He was carried to Tinnevelly, and ordered never to return. The ceremony illustrated one interesting trait of Hindu character. The burden of a king's sins is hard to bear, and even such a sum as Rs. 10,000 does not suffice to represent its equivalent. The Mahabharat says that a king must see hell at least once, and this though he may be the most virtuous of princes. While an ordinary man is confined to his own narrow circle of relations, a king's responsibilites are as wide as the country he governs, and hence act as he may, he commits sins almost every day or hour of his existence. His duties are left unperformed in several respects, and both as regards omission or commission, he is the greatest sinner in the realm. A kingly office is divine, but how seldom divinely filled!—

—A young man, named James Grant Hobday, son of a Wesleyan Missionary residing in the Madras Mofussil, has been taken into custody by the police on a charge of having committed forgery, by forging his father's name to a letter asking the loan of Rs. 2000. From some of the testimony published we should gather that the young man was out of his mind.

Friday, June 17.

—During the week ending June 8th, there were 71 deaths from Cholera in Surat.

—The following particulars have been received at Simla: from the Resident at Aden regarding the massacre of an Italian party. Signor Guilietti, Secretary to the Commission; Signor Brigheri, sub-lieutenant; and ten seamen of the Italian gun-boat Eltori Fismosco, also two Italian workmen and two native servants, comprising every member of an exploring party, were killed twelve days' journey from the seacoast, south-west of Beilul, by Dankalis or Danakils on the 25th May. Two causes are assigned—first, the imprisonment by Guilietti of a Sheikh for theft; second, plunder in the belief that the party escorted rich presents to Abyssinia.

—The Str. *Siam*, with English Mails, left Aden for Bombay, Wednesday 5 a.m.

—Deaths last week, 394. By Cholera, 11.

—Fall of rain, to date, Fort, 7 in.

—The Company appointed for the revision of the Authorized Version of the Old Testament finished their 69th session on the 20th ultimo, in the Chapter Library, Westminister. The following members attended:—The Bishop of Bath an., Wells, the Deans of Canterbury and Peterborough Mr. Bensly, Professor Birrell, Dr. Chance, Mr. Cheyne, Dr. A. B. Davidson, Dr. Douglas, Mr. Driver, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Professor Sayce, Professor Robertson Smith, and Mr. Aldis Wright (Secretary). Communications were received from Dr. Alexander, Dr. Field, and Mr. Geden, who were unable to be present. The revision was continued to the end of the Songs of Solomon. The Company have now completed the first revision of all the books of the Old Testament. She second revision of the historical books and of the Psalms having been already finished, the Company have still to revise a second time the prophetical books and the remainiug portions of the poetical books. The second revision of Isaiah was carried as far as iii., 11.

—*Bombay Gazette*: The plan sanctioned by Government, and estimates for carrying out which are called for, includes the removal of the Byculla station to a site north of its present position; the construction of a new bridge in place of the present ugly, inconvenient, and even dangerous structure which links the east end of Clare Road with the west extremity of Love Lane; the continuation of Shepherd's Road, which runs from the east end of Clare Road skirting the Byculla Education Society's property, to a point on the Mazagon Road east of the Jamsetjee Hospital and west of Hancock Bridge; the removal of the engine shed from its present position near the Nesbit Road crossing to Parel; and the erection of a foot-bridge over the railway at the crossing for the convenience of foot passengers. This combined scheme of course means a very great improvement on the present state of things.

—*Bombay Gazette*: A curious outcome of the recent discussions on Parsee religion here is a specially enthusiastic observance of some of the rites and ceremonies which give the Zoroastrian religion a tinge of idolatry. It is said that some Poona Parsees have taken to offering their spiritual head such visible tokens of worship as are enjoyed by the Hindoo Mahrajas, and the editor of the *Rast Goftar* cautions his co-religionists from running away to the other extreme in religions zeal.

—"It is not easy" the *Pioneer* remarks, "to understand the principle on which the system of money gratifications recently adopted in the British Army is confined only to the generals commanding. We say recently adopted, for the present which a grateful nation, delivered from the dread shadow of Napoleon, devoted to the purchase of Strathfieldsaye is quite beside the point. In the later days of the Roman Empire, certainly, the practice existed of rewarding military services in cash; but when the Roman army fell to that, it was not the generals only, but the officers and the soldiers also, who shared the *largesse*. It is all very well to say that an army is honoured in the person of its commander; but this argues a chivalrous spirit incompatible with money payments. When it comes to pocketing the coin, Tommy Atkins and Ram Singh do not at all feel that they have shared any gratification in seeing their generals pouch a lakh and a half each. If the little tip cannot be extended to Tommy Atkins and Ram Singh, because it would come too expensive, there is certaintly a quarter in which the liberality of our countrymen might be well bestowed. There would be nothing sordid, nothing humiliating in the nation's gratitude being displayed in the form of money to the widows and orphans of those who have died by wounds or disease in its defence. Were it the practice after every war to appropriate a large grant to the purposes now sought to be served by private charity in the Patriotic Fund, no cheek need redden to accept in this form the tokens of England's approbation. Even the fifty thousand pounds bestowed of recent years upon three generals would have gone far to comfort the hearts of many a soldier's widow and orphans."

—*Statesman*: The Darjeeling tramway line is all but completed, and will be opened right through within a very short time. The marvellous thing about this line has been, that it has paid from its very opening; and even when only a portion was opened, it commenced to earn heavily. Such, we might reasonably expect, would be the result of all similar lines, when constructed in localities where traffic exists. Where traffic to a certain extent has to be made, a tramway or light railway may safely be expected to assist materially in making it. There is no reason why light feeder lines should not take the place of the main roads leading to the principal stations on the trunk lines. Until this is done, and the trunk lines doubled all through, the full capabilities of the railway question will never be known.

.... He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unraveled.

Selections.

GETTING ON IN LIFE.

A friend of ours was passing up Fifth Avenue, New York city, a short time since, when a young genteman, well-dressed, of attractive appearance, passed him on the sidewalk. The gentleman went in advance of him a short distance, then turned deliberately around and approached our friend, calling him by name.

"You evidently do not know me," he said, "but I readily recognized you. I was in your Sunday-school class in B."

The sound of the voice, and a recognized expression of his countenance, soon brought back to our friend's mind the recollection of a boy, formerly a member of his class, and he called him by name, with some surprise at the great change that had occurred in him and his present manly appearance. As they walked together up the Avenue the young man related the incidents of his life since leaving his far-distant home in a rural city. His good fortune had not been an accident; and this it is well for any of our young readers to remember, who are anticpating the entrance upon a business life this season. "He never," he said, "forgot the counsels of his mother, or the lessons of the Sunday-school." He came into the whirl of the great city, amid its thousand temptations, but he had promised his mother neither to use tobacco nor alcoholic liquors, and to avoid vicious company. He had kept his promise. With very little capital he started in a small business with another young man; and by thorough attention to it and economy, after a few years he had amassed quite a sum of money. Having an opportunity to make a good purchase of mining lands in Tennesse, he invested his capital and had acquired quite a fortune. "I board there," he said, pointing to a large and valuable house upon the Avenue. It was the residence of a brother of a late mayor of the city. He had become acquainted in the family, and was soon to be married to one of the daughters. His life had been a succession of good fortunes, but they were not accidents. If he had not continued the temperate, diligent, prudent young man that he was when in the Sunday-school and in his faithfull mother's home, his career would have been widely different. Thousands of young men left their country homes to seek their fortunes, at the same time he did, in the great cities. Most of these had as good opportunities as the young man referred to, as graceful an addaess, equal education in the schools and in business, as large a capital, but they do not now board on the Avenue! Indeed, many of them are not alive. They fell soon into the ranks of the awful army of intemperate men, marching by thousands annually to a drunkard's grave; they chose vicious and immoral companions; they lost opportunities while squandering their hours in gambling halls, or their strength and virtue in dens of infamy. Some of them are in prison for fraud or crimes of violence, and others are vagabonds upon the face of the earth. It is the remembrance of the piety of home and of the Sabbath-school, the following the counsels of a devoted mother, and a life of abstinence and obedience to God's law that insures a clear mind, a good faculty, the confidence of others, the blessing of God himself, and good success in one form of business or another.

Such an instance reminds us afresh of the power of a true and devout home influence. The child that yields to it never loses its divine restraints and inspirations. These pledges which a mother enforces do not destroy the boy's manliness, as an eminent educator and divine insisted in his remarkable discourse some weeks since; they insure his manliness. Many a man has been saved from a drunkard's grave and been secured to a life of virtue by the pledges he has been persuaded to take from his mother's lips. They are enforced by all her disinterested love, confirmed by her constant prayers, and sealed by filial memories in all after life. There is no more important work a mother can perform than to secure the intelligent, well-considered promise of her child, that he will avoid the most marked temptations of youth, the use of destructive beverages and indulgences, and the society of vicious companions. He will not need a written reminder of his promise, or a picture of the dear face to call him to duty. He carries it with him, photographed upon his heart, and her words will never be absent from his memory.

These instances of common occurrence are full of encouragement to the faithful and somewhat disheartened Sunday-school teacher. "What shall I do," said a business man, the other day, "to interest my class?" He overlooked the fact that he was doing this; for they were always present each successive Sabbath. "My salvation," said a successful business man and an eminent Christian worker, "when I came from the country to the city was the meeting, on the first Sabbath morning, Mr. W., the well-known superintendent for years of the Mason Street Sunday-school, He touched my shoulder kindly and said. 'Young man, would you not like to go into my Sunday-school?'" He went in, and he never left the Sunday-school service until he died. It is not uncommon for our friend thus to find himself recognized, in distant cities, by those who were once connected with the school of which he was for years superintendent. Permanent impressions are made when we are little aware of it. The good seed that seems long to slumber in the soil does not lose its vitality. Many young men will say, "I have never forgotten the promise I made my teacher not to drink or smoke, or associate with the vile, or to forget to pray." —(*Zion's Herald.*)

PROFIT AND LOSS.

REV. W. HAY M. H. AITKEN IN ST. PAUL'S CATHEDRAL.

DURING the past week, as we mentioned in our last issue, Mr. Aitken has been delivering a series of short midday addresses in the Cathedral, and these have been largely attended. Very appropriately, addressing as he has done, business men in the heart of the commercial metropolis, he has chosen as his theme the consideration of profit and loss, or as he phrased it, "Shall I gain, or shall I lose by surrendering to the call of God and becoming a real Christian?" This question he has dwelt upon physically, intellectually, morally, and spiritually.

PHYSICAL GAIN.

On Monday the preacher, starting from the words, "Sitteth not down first, and counteth the cost" (Luke xiv. 28), pointed out the practical importance of considering the consequences of following Christ, whether thereby man should be a gainer or a loser. The question admits of no doubt on the part of those who have accepted Christ; they *know* that their gain is incalculable; but, for the sake of those who are undecided, it is well that we should consider carefully the question, point out the true answer, and thus lead such to see that they are wronging their own souls and injuring their own personal interest by declining or delaying to accept Christ. Personally, then, shall I gain or shall I lose, in so far as my physical nature is concerned, by becoming a follower of Jesus Christ? There is a tendency to believe that while our spiritual nature gains by such a change, our physical nature must needs lose; this, however, is a grave mistake. Doubtless there are certain natural appetites which must be denied, and certain habits which must be broken off. Self-denial, for its own sake, is not agreeable to the body; but, inasmuch as a higher gratification and fuller satisfaction is provided by Christ, even the body must be a gainer by surrender to God. After referring to many personal considerations, the preacher concluded that "the man who is possessed of Christ in the heart, and knows the inward blessedness of a new and glorious life, emanating from the person of God Himself, has something permanent, which, though opposed to the sensual, must of necessity outweigh and compensate for the loss of the passing gratifications and momentary delights which through the flesh may be ministered to him."

INTELLECTUALLY A GAINER.

On Tuesday Mr. Aitken proceeded to inquire, Shall I be a gainer or shall I be a loser, so far as my intellectual nature is concerned, by embracing the religion of Jesus Christ, that is by surrendering myself into His hands who died for me? It is no uncommon thing to regard the claims of Jesus Christ as opposed to the claims of our intellectual nature. After a careful examination of this position the preacher led to the conclusion that there is nothing in revelation opposed to the dictates of reason, and emphasized this statement by the example of those giant thinkers, who in childlike humility accepted Christ—men such as Newton, Cooper, Butler, and Locke. While it is necessary to receive the kingdom of Heaven as a little child, there is yet no premium attached to ignorance in regard to religion, and there is a wide scope for our intellectual powers in the doctrines of Christianity. Natural talents and the powers of the intellect may be employed in God's service, aad to this end they should be cultivated. "I will not offer unto the Lord my God that which cost me nothing." Two tendencies must be guarded against—on the one hand a disposition to ignore or despise our intellectual powers, and on the other to undervalue the spiritual and advance the intellectual powers to the first place.

The entrance of God's Spirit, affects every part of our nature, and amongst others our intellectual powers. Hence in many instances we cannot help observing that the intellect receives a most extraordinary impetus as the result of this surrender to God, and the consequent inflow of the Holy Spirit. The direct effect of true religion on the human heart is not to enslave, but to emancipate. But further, as every faculty of our nature is dependent on exercise, so in the exercise of our intellect on the doctrines of truth these faculties become enlarged and strengthened. When will men learn that the acquisition of truth is a part of the preparation for the attainment of holiness? There is, then, plenty of room for the exercise of the profound depths of the mightiest intellect. Again, it may be objected that in surrendering ourselves to Christ, our intellect will lose in certain specific forms of gratification. Amongst these may be mentioned the exercise of the faculty of imagination. After referring to various such forms, the preacher concluded. "The mind that is concentrated upon the religion of Christ, upon Christ Himself, is lifted above the drudgery of its usual mental occupations, the routine of domestic cares, the gaieties of the theatre, and the ball-room, from the false to the true, from the evanescent to the permanent; and, as your eye is fixed on Christ, you find yourself raised to the full level of the true dignity of manhood; then shall you find that your mind shall lose nothing when it is given, given, given, to God, a gift that will never be repented of.

THE MORAL NATURE PROFITED.

The moral nature, shall it gain or lose? was the question considered on Wednesday. The question is one that admits of no reasonable doubt, the answer seems so obvious, yet, as a matter of fact, there are those who are disposed to make objections on this score, inasmuch, they say, as man's happiness is made to depend, not on his own morality, but on a gift. Now while God's offer is free, full, and present salvation, the result of the acceptance of this gift is that I am placed in such a position that I can give my life to the glory of my Master and the good of my fellow-men. Thus instead of making us selfish the tendency is in the opposite direction, "For we thus judge that if one died for all, then were all dead, that we

who live should not henceforth live unto themselves, but unto Him who died for them."

Similarly objections on the score of a pharisaical and censorious tendency in Christians, or of doubtful commercial morality, were shown to be groundless, after which the preacher dwelt upon the moral loss sustained by declining to become real Christians, and closed with an eloquent and touching appeal to his hearers to surrender to the call of Christ, and thus be enabled to live for Him who died for them.

EXTERNAL ADVANTAGES.

On Thursday Mr. Aitken considered the fears which many entertain that the acceptance of Christ may have an injurious effect upon their temporal welfare, and external advantages—chiefly that it would tend to hamper to commercial advancement. After dwelling upon these objections he pointed out that the acquisition of wealth is not the grand object in itself, and the acquisition of wealth, made for its own sake, is not a source of real happiness. Wesley's aphorism is much better adapted to bring happiness. "Make all you can, save all you can, and give all you can." The man who spends his money for the glory of God, and the benefit of his fellow-men, derives the deepest and truest gratification that can be derived from its possession and proper use of the mammon of unrighteousness. Thus shall we come to the conclusion, godliness with contentment is great gain.

Completing the series, Mr. Aitken spoke on Friday on "True Godliness, a Gain, Spiritual and Final."—(*Word and Work.*)

Miscellany.

—From Hinton's Letters:

"It is indeed a strance miserable blindness of man's, and insensibility to his true greatness and dignity, that makes him insist so on having what he likes. I wonder at it more and more. Only think what a gratification of ambition it is to have our will God's and so certainly done. Why 'tis nothing more than knowing and choosing rightly, nothing but escaping from miserable illusions, and rising to the true right, man's rightful kingship.—Do'nt you see how Christ makes us kings to God, and we reign with him, how the saints shall judge the world? Of course, to be king and to have his will absolutely done—that is man's destiny, when he only knows, i. e. when he only *is* man."

"I see nothing in all nature but the loving acts of spiritual beings, and know no reason for disbelieving any thing that it should be conformable to love to do."

"I was given a seed and when most I loved it, I was bidden to bury it in the ground; and I buried it not knowing that I was sowing. Now I see quite a new thing in the Gospel. Christ redeemed the world not by teaching but by dying; and with what a wonder it strikes me—his agony, his shrinking, his prayer. It was a thing he did not like. He could not see and feel it to be good. Do we not lose by separating him too much from ourselves?"

"Full of infinite beauty is that sacrifice of Isaac. The men who cannot tolerate it have not felt, they do not know. What is loving God? Is it the love one gives one's lap-dog? Is not the only true love, sympathy in God's work, devotion to that which the loved one loves in which he lives? Is any other love worthy of the name?

TELEGRAPHIC NEWS.

Paris, June 9th: The *Scrutin de Liste* Bill which passed the Chamber of Deputies by a narrow majority, has been rejected by the Senate.

London, 10th: Latest news from Ireland states that a very serious riot has taken place at Cork. The police were fiercely attacked by the mob, and many of them injured. A large number of the rioters were also injured, and many others arrested. —Parliament reassembled last night after the Whitsuntide rocess. Mr. Monk (Member for Gloucester) introduced a motion that a new Treaty of Commerce with France will not satisfy England without a reduction of duties. The House carried the motion against the Government by 77 against 49 votes.—News has been received of a most destructive fire at Quebec, in which one thousand houses were destroyed.—Obituary.—Mr. Justice James.—An unsuccessful attempt was made to-day by Fenians to blow up the Town Hall at Liverpool. Two American Irishmen have been arrested.

11th: Sir Charles Dilke, the Under-Secretary for foreign Affairs, in reply to a question in the House of Commons last night, said that the Government had no information as to the extent of Tekke teritory annexed by Russia, neither had the Government any information respecting the rumoured negotiations of Russia to secure the submission of the Merv Turcomans.—Fifty Cork rioters have been sentenced to terms of imprisonment.—Five Land League meetings which were to have taken place have been prohibited.—Advices from South America state that a thousand Chinese have been massacred by negroes at Santa Rosa in Chili.

12th: The troops in the South of Ireland are being strongly reinforced. At an interview with O'Donovan Rossa at New York he said the Fenians had no complicity with the attempt to blow up the Liverpool Town Hall, but he added that he knew in December last that the Fenians had placed explosives in the hold of Her Majesty's ship Doterel.

Aden, 12th: News has reached here that a small Italian exploring party, consisting of a subaltern officer, ten sailors and four soldiers, which left Assab for the interior, have been killed. No particulars are yet known as to when and where the attack took place.

Tunis, 12th: M. Roustan, the French Cousul here, has assumed the control over the foreign relations of the Regency of Tunis.—The Hon'ble L. S. S. West, British Minister at Madrid, has been appointed British Minister at Washingron, in succession to Sir E. Thornton Mr. Morier is transferred from Lisbon to Madrid, and is succeeded by M. Wyke.

London, 13th: Lord Kimberley, the secretary of State for the Colonies, has consented to receive a deputation of Transvaal loyalists, who claim compensation on account of the withdrawal of British rule.

Aden, 13th: Later accounts respecting the attack on Italians state that among the killed was Signor Guiletti, Secretary to the Italian Commission. The attack was made at night, twelve days' march from Assab, either with the object of plunder, or in retaliation for the seizure of a Sheik by the exploring party owing to a dispute about camels.

Algiers, 13th: The French troops have defeated a body of Algerian insurgents, killing fifty of them.

London, 14th: The *Daily Telegraph* publishes a paragraph in this morning's issue definitively that Lord Camperdown has been offered, and has accepted, the Governorship of Madras.—The House of Commons has resumed the discussion of the Irish Land Bill in Committee, and will continue the same day by day.—Mr. Gladstone said last night that the Government will not hesitate to make whatever proposals are necessary to expedite the Bill.

Constantinople, 14th: The Porte has sent a Note to its representatives abroad, stating that it will not recognise French protection over Tunisians in Turkey.

St. Petersburg, 14th: The deputation of Merv. Turcomans have expressed their willingness to agree to friendly relations with Russia, but they object to a Russia Resident at Merv, and also to Turcomans being liable to service in the Russia army.

London, 15th: It the House of Commons last night Sir Wilfrid Lawson introduced a resolution urging legislation on local option. The House agreed to the resolution by 196 votes against 154.—The *Daily News* publishes a paragraph to-day saying that the statement made in the *Daily Telegraph* yesterday respecting Lord Camperdown and the Government of Madras is devoid of foundation.

16th: Latest advices from the Cape state that the Basutos have paid the fine inflicted on them by Sir Hercules Robinson.—The formal sittings of the Transvaal Commission have commenced at Pretoria. It is stated that the prospect is hopeful.

PASSENGERS SAILED.

Per P and O Str *Teheran*, 14:

For Southampton.—Mr R L Sands, Mr John Maybury, Capt E C Morris, Mr W J Harris, Capt C G Mansel, Mr H Harding, Mr and Mrs R Davis, Lieut J C Herbert, Mr W James, and Capt W G Lowther.

For Brindisi.—Revd Mr T C Gittens, Lieut J E Nixon, Major Anderson, Mr G H Rotton, Mr T A Payne, Mr and Mrs E Spinner, Mr and Mrs R H Pawsey, Major W C Anderson, Lieut E Blunt, R E., Dr C Joynt, Capt H Gunter, 73rd Regt., Mr C E Buckland, and Major Blood, R E.

For Venice.—Mr Frank Woodroffe, Major S Rivett-Carnac, Col A J Howes, Mr W T Brown, Mr J P Wade Gardner, Mr Wingate, Mr Elliot Angles, Col K G Henderson, Mr J M Rutherford, and Mr T Baist.

For Marseilles.—Mr M Paul Beier.

Domestic Occurrences.

BIRTH.

DEANE—June 13th at Colaba, the wife of J R Deane of a son.

MARRIAGES.

HALL—HENDESON—June 4th, at St Andrew's Church, Bombay, by the Rev D Macpherson, D D., Chas J Hall, H M.'s Mint, to Mary Emma, eldest daughter of Mr Geo R Henderson, H M.'s Mint, Bomday.

LEE-JONES—Jund 6th, at Vepery, Madras, by Rev I F Row, Rev D H Lee to Miss A H Jones.

PENNEY-HEAD—June 7, 1881, on the Methodist Episcopal Church, Grant Road, Bombay, by the Rev D O Fox, Mr James A Penney to Miss Elizabeth Annie Head, both of Mazogon, Bombay.

MOORE—AITCHISON—June 9th, at Matheran, Sophia Ruthven eldest daughter of Brigadier-General Aitchison, C B, to Captain Henry Moore, 4th King's Own.

DEATHS.

SHERIDAN—May 8th, at Ajmere, Rajputana, Central India, Robert Barry Sheridan, Bombay City Police, aged 23 years and 224 days.

HAVELOCK—May 18th, at Aldershot, from the effects of a fall at the steeple-chase, on the 21st April last, William Waller Carrington, the only son of the late William Henry Havelock, Bombay C S., aged 22 years.

AIKIN—Juue 2nd, at Belgaum, Mr John Charles Henderson Aikin, Head-master, St Mary's School, aged 20 years.

MELLICAN—June 2nd, at Jail Road, Oomerkarry, Edith Blanche, the infant daughter of Mr and Mrs H E A Mellican, aged 1 year and 20 days.

STANUELL—June 3rd, at Ahmednagar, Frederick Thomas Stanuell, Pensioned Barrack Master aged 56 years and 6 months.

TOOLE—June 4th, at Grant Road, Edith Sophia, the wife of Mr James Toole, and eldest daughter of Mrs S Barnes, aged 18 years and 9 months.

MOORHOUSE—June 6th, at Bulsar, of paralysis, Alexander S Moorhouse, Assistant Auditor, B B and C I Railway, aged 41 years.

LYONS—June 6th, at Byculla, Eliza, the wife of Louis Lyons, G I P Railway, aged 30 years.

HYNES—June 7th, Lewis George Hynes, Esq, Assistant Mint Master, H M's Mint, Bombay, aged 41 years.

RAYMOND—June 15th, at Bombay, at the Piquet Police Station Mary, wife of Mr. Richard Raymond, Inspector, Bombay Police, aged 41 years.

"BOMBAY GUARDIAN."

Subscriptions received from 11th to 18th June 1881.

M. Gorey, for Postage, 30th April 1882, Rs. 1-11; W. R. Stevenson, 1st June 1882, Rs. 7-10; Rev. G. Nawalker, 22nd Sept. 1881, Rs. 6; E. Hosking, 17th Jan. 1882, Rs. 10; Leut. Gen. H. W. B. Bell, 15th Nov. 1881, 10-14; J. W. Critchell, 31st May 1881, Rs. 6; Mrs. E. Barton, 30th June 1881, Rs. 2; Manuel Almeida, 31st Dec. 1881, 6; T. Dinividec, 15th April 1881, Rs. 7-10; Rev. G. Grossman, 1st March 1882, Rs. 12-1; Rev. W. Roth, 1st March 1882, Rs. 8-14-6; Rev. H. A. Kaundinya, 1st March 1882, Rs. 7-10; Rev. M. Meig, 1st March 1882, Rs. 7-10; Rev. W. Stokes, 1st March 1882, Rs. 7-10; Rev. Thos. Walz, 1st March 1882, Rs. 7-10; Rev. R. Hartman, 1st March 1882, Rs. 7-10; Rev. B. Graeter, 1st March 1882, Rs. 7-10; Rev. A. Manner, 1st March 1882, Rs. 7-10; Rev. S. Walter, 1st March 1882, Rs. 7-10;

ARCHIVES MUMBAI

Rev. R. G. Ritter, 1st March 1882, Rs. 7-10; Rev. A. Rubland, 1st March 1882, Rs. 1-4; Rev. Paul Ott, 1st March 1882, Rs. 6-4; Rev. Dr. H. Gundert, 1st March 1882, Rs. 9-4, Mrs. E. Lawson 1st May 1882 Rs. 6.

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Principal.

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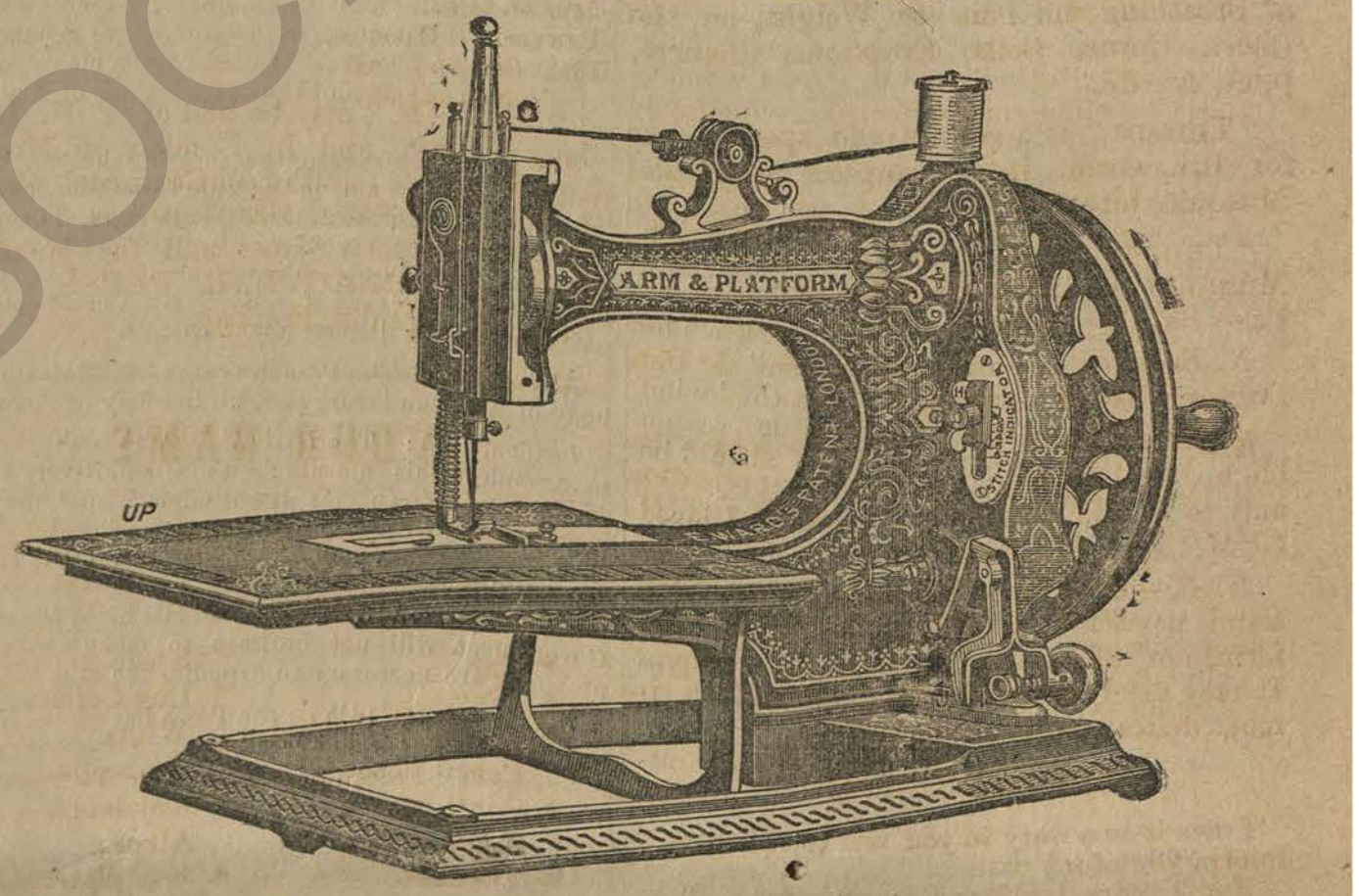

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